Caesar, Augustus.

THE Emperor Augustus HIS TWO SPEECHES, IN THE SENATE-HOUSE at *ROME*;

The First addressed to the

MARRIED *ROMANS*,

The other to the

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Translated out of *DION CASSIUS*, an Ancient Greek Historian.

LONDON,

Printed for *F. B.* at the Sign of the Three Pigeons in St. *Pauls* Church-yard, 1675.

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The Occaſion of theſe Speeches.

AFter a Civil War (which though it is oft begun upon Religious Pretences, always contributes to the growth of looſe Principles) many of the Gentlemen of *Rome* ſatisfied the World quickly, how ill they had been educated in the noiſe of War, when neither Humane nor Divine Laws are heard, Marriage (which was recommended to them by experience of the World) became a ſubject of their Satyrs; in their pleaſures, they would not conſult (as their Fore-fathers did) the conveniencies of humane Society: If they became married men, it was for money; and for money, as ready to become Adulterers: Love, though the moſt generous of Paſſions, was nothing elſe but brutiſhneſs; for the old Blades, many of them, in the times of licentiouſneſs, had debauched ſo many Women, that they durſt not truſt any; for the Young-men, they thought a rambling luſt the greateſt freedom, and had not had ſorrow enough to make them wiſe. The Ladies would not be unadored, but enſlave themſelves to be called Miſtreſſes, or Keepers of the Liberty to the Gallants. The Council of the Nation begun to be ſenſible of a retinue of ill conſequents that waited on this modiſh Gallantry; it's like, they thought ſometimes of the Health of their People, thoſe Vices infallibly propagating rottenneſs through a Nation, ſometimes of the private felicity of thoſe Delinquents themſelves, who in vain were in chaſe of Humane Happineſs, inſpight of the Author of Humane Society; but principally, they conſidered, that in Families were laid the foundations of Kingdoms, and promiſcuous Luſt would take away,

Firſt, all the Nobility of Families: Secondly, all Induſtry; for who would labour for a ſpurious Iſſue. Thirdly, there would indeed be left none but the Relations betwixt Maſter and Servant, with which alone no Philoſopher ever thought a Family could be conſtituted; and without Families, no man could ever frame an Idea of any ſuch thing as a Nation. In the enſuing Speeches will be ſuggeſted other things they were not unacquainted with; but the Hiſtory tells us, That out of their concern for their Country, they made a Law which gave ſeveral Immunities, as particularly, Exemption of Taxes, to all that had three Children, and laid ſeveral burdens upon them that refuſed (as they call it) the yoke of Marriage: Againſt this Law a ſtrong Faction is made by the *Roman Equites*, or the Young Gentry of *Rome*. The Emperor *Aug.* (ἤλγησε ſaith the Hiſtorian) being grieved in his mind, calls before him the whole body of the Gentry; the greateſt part of them he finds unmarried, and particularly the two Conſuls for that year; this provoked him to two Orations, now extant in the fifty ſixth Book of *Dion Caſſius*, p. 573. *Edit. Hanouiæ*, 1606.

The firſt Speech to the Married Men.

Gentlemen,

I See it, and not without trouble, how ſmall your number; whether I conſider the greatneſs of this City, or this ſwarm of careleſs ſparks, that would enjoy all the pleaſures, but contribute nothing to the ſecurity of the place they live in: I heartily thank you that you would withſtand this Torrent of Debauchery, I thank you as a publick Governour, I thank you as *Auguſtus*, you endeavour to ſecure my Honour, that poſterity may not ſay the ruin of *Rome* begun in the days of *Auguſtus*. Others take the way to leave our *Italy* a Deſart, void of warlike Hands, and obnoxious to every multitude that ſhall invade it: To ſuch as you,

Rome

Rome of old owed her valiant People, and thereby her greatneſs; to the Marriage-bed we owe thoſe great ſpirits that put their yoke upon the world, and yet ſubmitted themſelves to the yoke of Marriage. Theſe men are dead, and without your example, not only their memory, but the whole *Roman* name were endangered; men are in this inferior to Spirits, that they muſt owe to children a vicarious kind of Immortality. Let me turn your eyes from your Fathers, to the Father of us all, the firſt and moſt high God; he hath divided humane nature into two Sexes, the Male and Female; he hath hid in our very make and frame a ſecret ſympathy, a natural kindneſs, nay, a little neceſſity to joyn, to contribute to the felicity of each others life. He hath ſtrangely bleſſed theſe mutual approaches, with a miracle which aſtoniſheth all Philoſophy, for mans original ſhall laſt a wonder to the worlds end. You (my married friends) have followed the Law of nature, as well as the example of our Predeceſſors, to whoſe vertue it is thoſe Young-men ow their titles and their ſecurity too. You glory in being their off-ſpring, may others glory as much in being deſcended from you; it's a wiſe care to leave riches behind you, but a wiſer, to leave them to ſome, whom *Rome* and you may own for Children.

As for your Ladies, your own experience hath ſatisfied you, how happy a thing it is, to have a faithful Companion of your life, intereſted in your Weal or Wo, a mauger of the fruits of your Induſtry, and with unexpreſſible affection, a nouriſher of the fruits of your body, one that manageth your Houſe to your honour; is pleaſed when you are merry, attends on you with tenderneſs in your ſickneſs, in proſperity doubles your happineſs by ſharing in it, and in adverſity takes half of the burden, in youth pleaſes you, and in old age aſſiſts you. Is it not beyond expreſſion, ſweet to behold your children, thoſe pledges of your mutual love, thoſe little Models of your ſelves, the

Epitomes

Epitomes of your ſouls and bodies, in whom when you are decaying, you flouriſh and grow young again. What ſatisfaction is it, when you leave the world, that not a ſtranger, but a part of your ſelves enjoy your ſubſtance; that you loſe not life (as in a battel) all in a lump, but live when you are dead, in little parcels of your ſelves.

My Friends, I ſpeak at eaſe to you, as *Roman* Citizens, by whom the welfare of their Country was never thought a matter fit for Drolery: What *Roman* of old would not have loſt life, much more have croſſed his vicious inclinations, for the benefit of *Rome*? And is it not convenient, nay abſolutely neceſſary, to Marry, if ſuch a name as the *Roman* muſt not be extinguiſhed, if there muſt be any ſuch thing as *Roman* Armies and Commanders, that *Rome* abound in Inhabitants, to improve the Land, and ſerve at Sea, to follow Trades, practiſe Manufactures, and when Wars come, to fight, and fight with greater reſolution, becauſe they have Wives and Children? You therefore, O men, (for you only the *Roman* Emperor owns by that name) you therefore, O fathers (for you only deſerve to wear that title) you I love and honour, and ſhall place all the marks of my favour upon you; I am ſure it's beſt the riches of *Rome* ſhould be in your hands, that have young *Romans* to beſtow them on; you have given pledges to your Country of your fidelity, and your concern for her felicity.

The Second Speech to the Unmarried Gallants, p. 574.

AUGUSTUS CAESAR.

I Am at a ſtand how to addreſs my ſelf to you; ſhall I call you Citizens? You have done your part for the ruining of the City; ſhall I call you men? will you own you deſerve the name? Shall I call you *Romans*? you bluſh not to take the ready way to blot that name from under Heaven:

Heaven: I confeſs my ſelf in ſome confuſion, when I conſider how ye are endeavouring to fruſtrate all the deſigns that I have managed on the moſt mature deliberation, for the peopling of *Rome*; I am ſorry I have ſo many to ſpeak to, that are like to bring a multitude to a few. You regard not the care the higher Powers have taken to plant the *Roman* name, you value not the blood of your Fathers ſhed to preſerve it, and *poſtpone* all things to a humour, which one age would confute by ſad experience. Were the Commonalty infected with this, as with many other of your Vices, what would become of *Rome*, nay, of the world of men? You are ſome of our principal branches, and voluntary barrenneſs can be none of your glories; the People imitate you, and Poſterity may deſervedly brand you, if you ſhew them the way to ruin; either all will do as you do, if not, your vitious ſingularity renders you juſtly odious; you deſerve to be hiſt off the ſtage of the world, that will alone act ſuch unbecoming parts; nay, you deſerve their rage, that will trample on what is ſo ſacred in the eyes of all men elſe; but if you find a croud of followers, the next age will follow your memory with millions of Curſes.

You'l ſay, it will be no hurt for us to live as we liſt; ſo may the Robbers plead, their number is not great; the Serpent in the egg deſerves to die: But what is theft, nay, a cluſter of the greateſt crimes to yours? You are murderers, wilfully ſmothering the vital flame; you are unnatural to Parents, not perpetuating their name and honour, and all for a Miſs, to whom you give for your pleaſure, what ſhe ſpends on others that pleaſe her better. You are unjuſt to the higher Powers, robbing them of their moſt pleaſing offering, a ſucceſſion of rational creatures to adore them; if your way take, their Temples as well as our Houſes will be empty; our *Romulus* and his followers ſtole forreign Virgins for their Wives, and you neglect our own. Wives were the cauſe of, and Wives obtained, made the Peace in

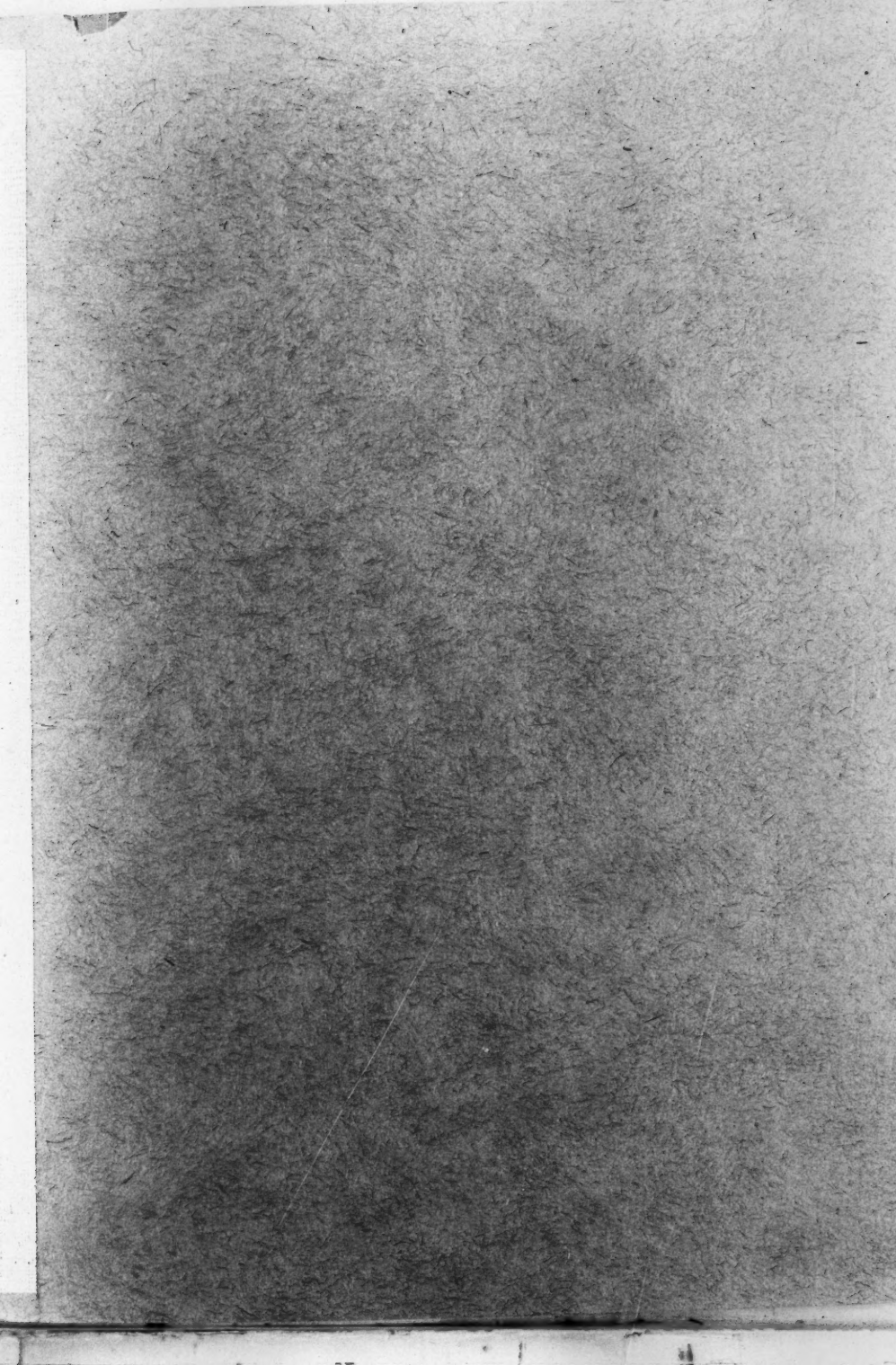
the

the famous *Sabine* War. Thoſe old things you deſpiſe, but ſo you caſt contempt on the actions of your Fathers.

And for what is this Confuſion? Will you profeſs Chaſtity as veſtal Virgins? then with them you ſhould die if you offend; but I know, none of you live without your Woman, both at bed and board; all this you propoſe to your ſelves, is to range wildly, it's an ungoverned brutiſhneſs you plead for, or rather to have liberty to fill the City with jealouſie and murders: if theſe bounds you will not be contained in, Why may not the Thief break over all hedges of the Law, that keep him from your Riches? No mans propriety in his Eſtate, hath a more rational foundation, than that in his Wife.

Gentlemen, if my words wound you, think how much deeper your deeds have wounded me; thoſe antient Laws of Wedlock I found when I firſt took up this Scepter, and will as ſoon ſuffer that, as them, to fall to the ground. Remember you live in a Society, and are not lawleſs, and your Obedience I expect to this of all my Laws; enforce not the State to employ your ſlaves to get children for you, and continue the name of *Romans*.

But I bluſh for you, I have ſpoke nothing out of hatred to you, but as your Emperor, that would have (you grow good, and) thouſands like you. Go home, take Wives, and with joynt prayers adore the God of Families, try the ways of vertue, and you'l need no more Speeches from *Auguſtus*.

FINIS.

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